

GO TO THE PEOPLE  
LIVE AMONG THEM  
LEARN FROM THEM  
LOVE THEM  
SERVE THEM  
PLAN WITH THEM  
START WITH WHAT  
THEY KNOW  
BUILD ON WHAT  
THEY HAVE

- Asian proverb



Via  
SIGIS.

volume 6  
March-April  
1981





# THE BATTLE HYMN OF THE REPUBLIC (BROUGHT DOWN TO DATE —)

MINE EYES HAVE SEEN THE ORAM OF THE LAUNCHING OF THE SWORD;  
HE IS SEARCHING OUT THE HOARDINGS WHERE THE STRANGERS WEALTH  
IS STORED;  
HE HATH LOOSED HIS FATEFUL LIGHTNINGS, AND WITH WOE AND DEATH  
HAS SCORED;

HIS LUST IS MARCHING ON.

I HAVE SEEN HIM IN THE WATCHFIRES OF A HUNDRED CIRCLING CAMPS,  
THEY HAVE BUILT HIM AN ALTAR IN THE EASTERN DEWS AND DAMPS;  
I HAVE READ HIS DOOMFUL MISSION BY THE DIM AND FLARING LAMPS —  
HIS NIGHT IS MARCHING ON.

I HAVE READ HIS BANDIT GOSPEL WRIT IN BURNISHED ROWS OF STEEL:  
"AS HE DEAL WITH MY PRETENSIONS, SO WITH YOU MY WRATH  
SHALL DEAL;  
LET THE FAITHLESS SON OF FREEDOM CRUSH THE PATRIOT WITH  
HIS HEEL;

LO, GREED IS MARCHING ON!"

IN A SORDID SLIME HARMONIOUS, GREED WAS BORN IN YONDER DITCH,  
WITH A LONGING IN HIS BOSOM — AND FOR OTHER'S GOODS AN ICH —  
AS CHRIST DIED TO MAKE MEN HOLY, LET MEN DIE TO MAKE US RICH —  
OUR GOD IS MARCHING ON.



— MARK TWAIN  
(AT THE TIME OF THE  
SPANISH-AMERICAN WAR)



# Discussions

Cult and culture are the first two points in Peter Maurin's program for the Catholic Worker movement. Therefore, Mass is celebrated every Friday night (unless otherwise noted) at the Worker House, 713 Indiana (one block north of University), at 8:00 PM. Following the liturgy, discussions take place (in Peter's phrase, "clarification of thought"). All are welcome. Upcoming discussions are as follows:

April 10--Kristin Layng from Grinnell College will give us a talk comparing present U. S. policy in El Salvador with that in Chile.

April 17--Good Friday; no mass or meeting.

April 24--Tim Little, formerly a Peace Corps volunteer in El Salvador, will tell us about his experiences there.

May 1--48th anniversary of the Catholic Worker Movement. There is a rally planned (see "What's Happening", p. 5). Mass but no meeting.

May 8--Mark Belkin, editor of the Iowa AFL/CIO News, will speak to us about "Unions and the 80's".

May 15--Feast of St. Isidore, patron of the National Catholic Rural Life Conference. Also 50th anniversary of the social encyclical Quadragesimo Anno, and 90th anniversary of Rerum Novarum. Fr. Leonard Kaiser, Executive Director of NCRLC will be with us to help celebrate the day.



**via pacis** is published by the Des Moines Catholic Worker Community, Box 4551, Des Moines, Iowa 50306, telephone (515) 243-0765. Subscriptions are free upon request.

Community: Stephe Andsager, Lydia Caros, Richard Cleaver, Frank Cordaro, Gary Eklund, Matt Friel, Patience Garvey, John Hutchens, Jerry Mehalovich, Norman Searah, Michael Wehle, Teri Zebelman, Wayne Zebelman.

# HELP!

In addition to our continuing need for plumbers, electricians, carpenters and money for the new house, we are faced with several other needs for the running of our houses of hospitality: food (especially brown rice, canned fruit, and coffee); good cooking pots, coffee cups, table ware, soup bowls, and vegetable knives for the kitchen; towels; and for the garden, which we are starting to get ready for planting, a wheel barrow. We also need a lawn mower. As Peter Maurin used to say, all you can take with you when you go to heaven is what you have given away!



world  
peace  
pledge

in light of  
my faith,  
I am prepared  
to live without  
nuclear weapons  
in my  
country

Signature.....

Name (print) .....

Address.....

.....zip.....

As part of an international effort, the American Fellowship of Reconciliation is seeking signatures to the WORLD PEACE PLEDGE. Pledges similar to the statement below are being collected in Germany, Italy, Holland, Switzerland, Great Britain, and in other nations.

Pax Christi USA, Sojourners Fellowship, New Call to Peacemaking, and World Peacemakers are joining the F.O.R. in collecting signatures to the WORLD PEACE PLEDGE in the U.S.

Your signature, and others you may collect and return to the F.O.R., will be presented to officials at the White House and the United Nations at the time of the Second U.N. Special Session on Disarmament in May, 1982.

We invite you to sign this pledge and send it to: Fellowship of Reconciliation, Box 271, Nyack, N.Y. 10960.

"Lead calling v called. 1 charitab ness, ge Do all y unity of that bin

Our h staff pe has brou We are t general ten more Thus the



the com stantly where i next. W thirteen our ene more of work an work on tance p the ide planning

Along energy personal DING. T have ch have be used mo of soli The lin longer a an unma hours.

As e togethe and mis excepti rent so often c time an are up hours a



"Lead a life worthy of the calling with which you have been called. Bear with one another charitably; in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together."

Ephesians 4:1-3

Our house is bulging with staff people--this last year has brought surprising growth. We are to the point where we generally have as many (and often more) staff as we have guests. Thus the shape and texture of



the community has changed constantly and no one can be sure where it will branch off to next. With so many of us (now thirteen) we are able to spread our energies farther. There are more of us to divide the housework and general duties, more to work on and participate in resistance projects, more to add to the ideas of improvement and planning.

Along with all this added energy, the added bodies and personalities make for CROWDING. The houses themselves have changed character. Offices have become bedrooms, space is used more efficiently. Places of solitude are harder to find. The line to use the bathroom is longer and the bathsoap becomes an unmanageable sliver within hours.

As every family knows, living together can breed irritations and misunderstanding--we are no exception. With all of our different schedules and duties, we often clash in terms of sleep time and party time. Some of us are up listening to music all hours and some of us are clanging

around at 6 AM to start the day. Some like classical music and others listen to Bruce Springsteen full blast.

Individual beliefs about what Community should be also differ. We haven't yet focused our definition. This means varied expectations and, inevitably, disappointments. We are basically a Christian community, but our religious views vary markedly. We live in voluntary poverty, but our poverty has different levels and meanings to each of us. We give hospitality to the poor and actively resist social evils. Even these can be argued about in terms of the means, the priorities, the emphasis. In the midst of all this we try to grow together and learn to live in a supportive and loving way.

We have all been feeling a bit overwhelmed lately by the questions of community, and discussion continues in all corners of the house about it. It's a time of discernment for us, as we try to establish what we really want from ourselves and each other as part of one family.

A few weeks ago at staff meeting (before our most recent member, Gary Eklund, joined us) an interesting image came to me that continues to play in my mind. We opened the meeting with a few moments of silence and I happened to be sitting in a spot that allowed me to view everyone at once. The room was filled with the energy from each of us and I was surprised by the strength of it. I counted heads for the first time in months--there were twelve. Amused at first, I was reminded of the twelve apostles having a staff meeting in the upper room. The longer I considered it, the more reasonable a parallel it became.

Surely the disciples were as varied and inexperienced as we are. And wasn't Jesus often exasperated with the group and in effect saying, "Haven't you been listening to me at all? How many times do I have to tell you how to love one another?"

# community

By Lydia Caros



Surely they bumbled around, quibbled over silly things, argued about means and priorities. But each disciple did give of his heart to try and live the life he was called to--and each added his talents and strengths for the support of the whole community.

Looking around in the room I was reminded of what each of us offers--everyone has his or her own gift for the community. Some of us make hospitality run smoothly or have a special gentleness with our guests. Others are especially creative in outreach for social action, education, resistance. Some make living in our houses joyful by their very presence, giving support and affection where it is needed. As the time passes, these gifts become clearer, even to the giver. And that makes St. Paul's plea to "give encouragement to each other, and keep strengthening on another [Thess. 5:11]" so vital. Our motley, inexperienced group has the capacity for a great deal of love--enough to reach out to the world's problems and plenty to support one another.

The problems, the inconsistencies, the personality quirks that have been nagging at our community suddenly seemed minimal in comparison to the strength we have as a whole community. The reason we are part of this group is bigger than our glaring imperfections. It is up to us to keep focused on the Spirit of that reason and to ask for help from that Spirit to smooth out the rough edges. The love we give each other is as important as our hospitality and as urgent as our social action. The apostles needed to be told over and over again--and so do we:

"Just as I have loved you  
you must love one another.  
By this love for one another  
everyone will know  
you are my disciples."  
[John 13:35]





This is a strange column to write every issue. It's kind of a "catch-all" column: those things that don't warrant a full story, yet need to be mentioned, are relegated here. It takes on a different complexion each time.

There are some things, though, that we try to keep regular. One of these is to mention the special visitors that have graced our house since the last issue (not that we don't always forget some). Of course, this time we had Dan Ellsberg, who caught his first eight hours' sleep in a week, here in my bedroom the night he was with us to speak. The weekend of the SAC planning meeting here in Des Moines brought us not only our many friends from Omaha, but also Mary Harren from the Wichita CW and Sr. Joyce Horbach from Dubuque. Peggy Frantz from Kansas City also managed to give us some time out of her AFSC meeting that weekend. Both Lucia Dryanski from Rock Island and Ann Bodnar from Dubuque visited more recently. Ann and Lucia are both Catholic Worker folks and old friends of this house.

Yet another visitor to the house was John Sullivan, a cartoonist for The Peacemaker out of California. John was on his way to visit relatives in Pennsylvania and stopped by to spend a couple of days, leaving some samples of his talent specially for via pacis. Take note of his work in this issue.

I'd like mention briefly some of the personal events that have happened within the community. Lydia treated the whole house to tickets for her ballet and modern dance performance at the Civic Center one Sunday afternoon. A partially filled auditorium of friends and relatives gave the very impressive performance the ovation it deserved.

Richard celebrated his fourth anniversary as a Catholic. Welcome to the fold! Boots had her fourth litter with us; proud mother and six kittens are all doing well down at the new house, soon to be kicked out, as weather permits. Stephe Andsager is working more and more and is planning to move out into the neighborhood soon. Matt and Michael have been making the commitment to go to Creston to vigil at least twice a week during Lent. Others have followed their example, though not as regularly. Teri is just now completing her first month's work and in-service training Mercy Hospital, and is looking forward to more flexible hours. Wayne and Jerry anxiously await Brent's return, so they can learn from helping him complete the back porch on the new house. Brent promises to stick around once he moves back to the city and help on a regular basis rehabing the new house. God knows we need the help! Patience is talking about returning to school this summer to get into a nursing program, and John is hoping to land a job in a group

page 4



home. And we welcome Gary Eklund to our community; may he and we both grow through his presence among us.

Sadder news is that Norman's father passed away. We keep him in our prayers. Norman made the trip back east by bus and stayed a few weeks. He is back with us new and busy at work doing many of the jobs so often overlooked during his absence.

And I am beginning to look forward to a six-week stay in San Francisco this summer, to participate in a Doctor of Ministry program. I'm feeling the need to be away from the houses to refresh myself and deepen my perspective on the last four-and-a-half years at the Worker with some theological grounding. And a good time!



photo by Todd Kuhn

Daniel Ellsberg came to Omaha and Des Moines February 25 and 26 on a fundraising tour to support the S.A.C. Three and Strategies and Action for Conversion. In Omaha on the 25th Dan talked to 400 people at Creighton University, and the following morning he spoke to sixty area ministers at a breakfast. In Des Moines that night, Dan spoke to a full house at Trinity Methodist Church here in our neighborhood. The following morning he had breakfast at Bishop Dingman's residence to talk to local church executives. He then spoke to the Dowling High School senior class and a press conference at Dowling with representatives from eight regional high schools. He finished his stay with us at a luncheon at the Machinist's Hall, talking to union and human services people from around the area.

Dan, who began his career as an analyst for the U.S. Defense Department, is best known for his 1969 disclosure of the

## what's happening

by Frank Co

Pentagon Papers. Since the end of the Vietnam War, he devoted himself to the disarmament movement, and has been involved in protests at the Pentagon, Rocky Flats and the more Research Lab in California. It was at Rocky Flats in the Spring of 1978 that Jacques Dickey and I got to know Dan spending many hours on the tracks listening to his first hand knowledge of our country's nuclear program developments and strategies at the top levels of our government and the Pentagon.

Dan's recent visit helped to focus on just what the Strategic Air Command's true profession is. Though he is certain that S.A.C.'s profession is not peace, he does feel that "war" is a suitable substitute. A better term in Dan's mind would be "global terrorism." He bases this assertion on the history of U.S. clear build-up, of which S.A.C. was always a part, even before the Russians had the bomb. According to Dan, the primary purpose of S.A.C. is to threaten the Soviet Union with massive retaliation, thus allow the U.S. to assert itself in regional conflicts around the world, even to the borders of the Soviet Union itself (as in the case of Iran). Dan documents that in every presidency since Truman, the threat of clear war, backed up by S.A.C. massive retaliatory capabilities, was made directly to the Soviets (as in the cases of East and Cuba in the early 60's) to a Soviet surrogate (as with North Korea and North Vietnam). Dan shows that the Berlin and Cuba crises were not "show-downs" between two equal powers but direct threats made by the U.S. which had vast superiority in nuclear capabilities. The Soviets had no choice but to concede. Our U.S. nuclear weapons policy has always relied on massive superiority over the Soviets; it has only been in recent years that the Soviets have made progress in their nuclear capabilities. Learning the lesson of the 60's, they have made a massive nuclear arms build-up that for the first time given the parity (unequal in some areas but equal overall) with the U.S. in strategic weapons. What is behind the recent in the nuclear arms race is the U.S. desire to regain some of that lost superiority, as a deterrent, but in the hopes of continuing global terrorism for our alleged political/economic interests around the world. As Dan clearly pointed out, "S.A.C. the trip wire that has and

continue to  
millions of  
political  
leaders of  
It is a  
Strategies  
Conversion  
should inco  
to inform  
purpose of  
continue to  
of lives in  
often do r  
of the maj  
citizens,  
peoples of  
Middle East  
Union. We  
Ellsberg v  
of himself  
us. We lo  
return to  
he is to u  
others are  
are trying  
madness ar

OH DON'T  
MIND HI  
HE'S JU  
OUR  
FRIENDLY  
PERSUADI



About 3  
states gat  
March 6th  
annual pla  
Strategies  
version. T  
our Friday  
showing of  
S.A.C. an  
show put t  
like Wehle  
now availa  
and Peace  
W., alon  
resent it  
have the s  
an contac  
to line up  
Saturday w  
business m  
United Met  
covered ev  
ber 28th  
ping our  
roadening  
he S.A.C.  
raising, a  
agenda. We  
three majo



continue to be used to threaten millions of innocent people for political gambles made by the leaders of our country."

It is clear to us in the Strategies and Action for Conversion campaign that we should increase our efforts to inform people of the true purpose of S.A.C. which is to continue to threaten millions of lives for interests that often do not reflect the needs of the majority of American citizens, not to mention the peoples of Asia, Africa, the Middle East and the Soviet Union. We wish to thank Dan Ellsberg who generously gave of himself while he was with us. We look forward to his return to share again the gift he is to us and many, many others around the country who are trying to turn nuclear madness around.



SAC

About 35 people from four states gathered in Des Moines March 6th and 7th for the semi-annual planning meeting of Strategies and Actions for Conversion. The program began after Friday night Mass with the showing of the new and improved S.A.C. and the Arms Race' slide-show put together by our own Mike Mehle. (This slideshow is now available from the Justice and Peace Center here at the C.W., along with a person to present it. Anyone wishing to see the slideshow presented can contact us here at the C.W. (line up a date). All day Saturday was devoted to the business meeting at Trinity United Methodist Church. Topics covered evaluation of the December 28th activities, developing our speakers' bureau, broadening our constituency, the S.A.C. Three trial, fundraising, and our six-month plan. We are gearing up for three major efforts in the next

six months: April 25th (which has been set aside for events all over the country), June 14th (when S.A.C. holds its annual open house) and the August 6th and 9th observances. Along with the efforts surrounding these three dates, the S.A.C. campaign is also endorsing two intermediate steps towards disarmament, the Nuclear Freeze, a moratorium on all new nuclear weapons, and the No First Use Pledge by all nuclear weapons powers. The present U.S. government refuses to take either of these steps. There is a planning meeting at Serpents and Doves Community in Omaha April 12 at 4 p.m. to prepare for the June 14th and August 6th and 9th activities. Anyone wishing to attend should get ahold of us here at the C.W., or the folks in Omaha at (402) 341-1218.

#### El Salvador

There has been a great deal of activity around the state on the issue of El Salvador. Iowa Pax Christi invited Fr. Louis Michael Colonnese from Davenport to speak to its members in Ia. City at an all-day workshop on El Salvador February 28th. Fr. Colonnese spent 4 years as a missionary in El Salvador, and is a former director of the Latin American Bureau of the U.S. Catholic Conference. Fr. Colonnese is coming here to Des Moines April 5th to talk to draft-age people about El Salvador at AFSC. On April 6th at 7:30 p.m. he will give a public talk, "U.S. Intervention in El Salvador", at Holy Trinity Catholic Church. Fr. Colonnese is also spearheading the Committees of Solidarity for El Salvador that are spreading across the state. Anyone interested in more information about El Salvador and the Committees can write to Fr. Colonnese at 1307 Bridge Ave., Davenport Ia. 52803 or call him at (319) 324-2937.

March 24th was the first anniversary of the assassination of Archbishop Romero, and in Des Moines there was a memorial Mass celebrated by Bishop Dingman at the cathedral. Close to 500 people gathered at Nollen Plaza downtown to march silently to the cathedral for the 7:30 p.m. Mass. Fr. Roy Bourgeois, M.M., gave the homily. Roy is an old friend of the C.W. who was arrested at the Pentagon last Summer with Peter DeMott. Roy worked in Bolivia as a Maryknoll missionary, and was in El Salvador as a member of the Religious Task Force human rights fact-finding mission. Roy shared with us many of his own experiences with the people of El Salvador, and told of the great suffering that they are enduring. Petitions were signed after the Mass to reaffirm the U.S. Catholic Bishops' stand against sending military aid to El Salvador.

There is a state planning

meeting on El Salvador in Iowa City on April 4th. A clearer vision of what we can do should emerge from the meeting. Again, anyone wanting more information, contact Fr. Colonnese at the above address and number.

#### Coming Soon

In closing, I'd like to list a few of the events coming up. We invite you to join us in all of them.

- April 5-6: Fr. Colonnese's talk.
- April 15: Tax Day leafletting at the main post office between 8 PM and midnight.
- April 16-17: Holy Thursday, all-night vigil in front of Polk County Jail. We will start at the CW at 11 PM with a reading of the Passion, continuing at the jail till 7 AM. Good Friday, silent vigil in front of Wellman Dynamics in Creston starting at noon, going till 3 PM.
- April 12: SAC meeting in Omaha to organize for the June 14 SAC open house and the August 6-9 activities.
- April 25: Freeze The Arms Race campaign, with activities in Kansas City at the Bendix plant and in Omaha with Pax Christi.
- May 1: Rally at Nollen Plaza between 2 and 5 PM against the government's cutting of human programs while feeding the Pentagon. A broadly-based coalition of groups including legal services, human-service agencies, union people and church and peace groups.
- May 9: "Save the Heartland" MfS planning meeting in St. Louis.

For further details on all the above events, contact us here at the Catholic Worker.

## FLASH!

State charges were dropped March 31 in Sarpy County Court in Papillion, Nebraska, against the three defendants accused of repainting a sign at the Strategic Air Command Headquarters on December 28, 1980, the Feast of the Holy Innocents.

In dismissing the charges on grounds that the State of Nebraska had no jurisdiction, Judge Ronald Reagan recommended that Federal charges be filed.

Myself, John Hutchens, and Bill Douglas were the three charged out of the ten peace activists who edited SAC's sign from "Peace is Our Profession" to "War is Our Profession".

We consider this a victory. As Bill Douglas said, "Our disagreement is not with the people of Sarpy County, but with the Federal government's nuclear weapons policy."

It is too early to tell if the Federal authorities are going to press charges. We will try to keep you posted.



## california

Every time another nuclear weapon is built, we should place another portion of our home called Earth on the endangered species list.

All that we love (our families, the earth, the sea, the air we breathe)...all life is threatened as powerful people from powerful nations pave the way to death for all.

Since 1945, all U.S. Presidents, Congresses, and both political parties have consistently told the citizens of the United States of America that more and more bombs will bring greater and greater national security. In fact, the development of nuclear weapons in the U.S. and Russia has brought the entire world to the brink of global suicide.

Today the four of us, members of the Pacific Life Community, come to Lockheed to say in clear and intense symbols "NO TO NUCLEAR MISSILES AND YES TO LIFE."

We bring our own precious life blood to pour over the Trident missiles manufactured here in this factory of death. We will also pour this blood on ourselves to show that these weapons are murderous and meant to destroy innocent millions. We are all complicit in the fashioning of this "final solution" for the human family. We all are called to repent.

Larry Purcell (36 years old)  
Catholic Worker House, 545  
Cassia St., Redwood City, CA  
94063

Larry Ferlazzo (21 years old)  
Catholic Worker House, 336 N.  
2nd Street, San Jose, CA 95112

Kristina Selvig (31 years old)  
2429 8th Street, Berkeley, CA  
94710

Dan Delany (46 years old)  
Catholic Worker House, 619 12th  
Street, Sacramento, CA 95814

When this statement was written and duplicated, we weren't at all sure that we would even enter the security area of Lockheed in Sunnyvale, much less actually locate parts of the Trident missile. On Wednesday, March 11, we found out how realistic those prayerful hopes for our action would be.

We entered the Lockheed security area undetected, and were alone in a room for twenty minutes. During that time, four of us--Kris Selvig, Larry Purcell, Dan Delany, and I, all members of the Pacific Life Community--succeeded in pouring blood on four "interstage" sections of the Trident missile. We continued our blood pouring on 20 or 30 blueprints of the missile, as well as on several completed order forms for missile parts. We poured blood on ourselves, and also wrote several messages in blood on the

walls, including "Missiles are Death" and "Choose Life Not Death".

After our blood-labeling was completed, we sat and read from Scripture until a Lockheed employee looked inside the room and called Security. As the police led us out, work stopped in a portion of the building while over one hundred employees watched us in silence.

Our act of nonviolent civil disobedience in penetrating this factory of death--surrounded by barbed-wire fences and guard-posts--was surprisingly simple. We were seen entering the security area, walked openly throughout the building without badges (which are required), and no one said a word to us.

As we poured our own blood on the missile parts, I thought about how sleek and shiny they were, and how ordinary the machine shop was. I imagine that the parts of an Auschwitz gas oven must have looked just as well-crafted, and its man-

DO'N'T BE AFRAID  
TO TAKE A CHANCE  
ON PEACE  
-Rev. JOHN BULL II-

ufacturing center just as ordinary. But, as Billy Graham has said, "Nuclear war will make Auschwitz look like a minor rehearsal." Each Trident submarine will have the ability to destroy 408 cities. Trident, along with other nuclear weapons in the United States arsenal, will give the U.S. a first strike capability, the ability to strike against the Soviet Union first, without receiving any return fire. The U.S. government has refused to state that our country would not initiate the use of nuclear weapons. As we poured our blood on the missile parts, I thought of the ordinariness of evil.

I thought about the power of the spirit that led us to the room. Out of all the work areas and rooms in the building, the Spirit led us to an area that was perfect for our purposes. We read from Scripture: "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Eph. 6:12)

Resistance to the arms race is an integral part of our lives, not an isolated incident. All four of us have been arrested at Lockheed in the past. Civil disobedience is one way we choose to respond to the human needs we see in our lives of service. Larry Purcell provides a home to young people

from Juvenile Hall at the Redwood City Catholic Worker; Kris Selvig spends time in community work with neighborhood children in Berkeley; Dan Delany of the Sacramento Catholic Worker provides hospitality to women and families visiting men in Folsom Prison; and I live at the San Jose Catholic Worker providing food and shelter to residents of Skid Row. It's indefensible to spend billions of dollars on nuclear weapons when we see basic human needs not met at home.

At first we were charged with only two counts of misdemeanor trespassing. All signs pointed to Lockheed having us sent to downplay what we did, in an effort to protect the facade surrounding their work. But that initial reaction has changed by our arraignment the day after our arrest. Perhaps the press coverage had something to do with that. We found out we had been charged with three felonies--second degree burglary, vandalism over \$2000, and conspiracy--as well as one misdemeanor trespassing count. The best of our knowledge, the charges carry a maximum of 2 years in prison. The ante has been raised.

We plead not guilty and have chosen to remain in jail until our trial. The men--Larry, and I--are housed together. Kris is being held at the women's facility. By law, we must be tried within 30 days.

Liz McAlister of Jonah House has told us our witness is "no other victory." To those who participated in previous victories--King of Prussia, where people destroyed the nosecone for two nuclear warheads; the Strategic Air Command, where three activists are facing three charges for defacing a S.A.C. sign; and Bangor, Maine, where Jim Douglass and John Clark risked death by praying at nuclear weapons makers--we thank you for your inspiration. Our prayers are with those who feel moved to continue the campaign.

## texas

On the dry plains of the Texas panhandle sits the "highly radicalized locale" of Amarillo. The major employer in the area is a factory known as Pantex, owned by the U.S. government. When the plutonium "triggers" for all the nuclear weapons produced in the United States leave Rocky Flats, a Department of Energy courier truck the li'l monsters down the Interstates, through Denver, Colorado Springs and Pueblo, Colorado, on to Amarillo. The "triggers" are assembled with the other components of the final product--a thermonuclear warhead, fully equipped, spit-shined and ready for delivery to victims unknown--emerges from Pantex.

Pantex is not only the place where the new warheads are



ally assembled. It is also where aged warheads are disassembled, and their plutonium removed for shipment back to Rocky Flats. At Rocky Flats, the plutonium is chemically purified, recast into ingots, machined and assembled into new triggers, each one fashioned to fit the latest models of the Livermore/Los Alamos School of Advanced Megadeath Design.

On February 10, 1981, a Prayer Pilgrimage to Pantex, over one year in preparation, concluded its journey with the arrests of six people for criminal trespass at the Pantex plant. On that day, Kathy Jennings, Mary Sprunger-Froese, Ladon Sheats, Larry Rosebaugh, Steve Clemens and Vince Scotti Eirene placed homemade ladders against the security fence, and in the presence of a dozen supporters, scaled the fence and walked on to an inner, electrified fence. There they stopped. They began to sing together and pray, and were soon peacefully arrested and taken to jail.

The six are all being held on bond. They are refusing to engage or cooperate with the legal process in any way at all, because they believe that Pantex is a moral and spiritual issue, and only moral force is equal to fighting the battle. They ask that the focus be kept on Pantex, and the spiritual death it symbolizes. They do not want attention diverted to whether or not they "trespassed" on "D.O.E." property, nor do they want themselves sidetracked in a legal encounter. Therefore, they specifically do not want appeals made to legal officials. They ask only our prayers, and that concerned persons place their energies in active resistance to the nuclear arms madness.

One of the six noted that, "we're in the process of finding how to non-cooperate in jail and still be reasonable and loving to inmates and employees--a continual challenge."



## connecticut

Our friend Peter DeMott's trial took place February 4-5. Peter spoke then of the action as a way of making people more aware of the arms race. He was found guilty, and sentenced March 6 to one year for the felony, and six months each for the misdemeanors, to run concurrently. He has been jailed since the action, and with credit for time served and "good" time, may be out by late summer. He notes, though, that the feds may step in at any time and make him their guest, because he has violated his parole for other actions.

You can contact his support group through the Dorothy Day Community, Box 1093, Norwich, CT 06360.

## iowa

We have begun weekly presences at the Wellman Dynamics plant in Creston, Iowa. Under contract to Boeing, Wellman is employing about 350 people to manufacture parts for the cruise missile. The Catholic Worker is present to protest the production of this weapon.

The cruise missile is a small, pilotless aircraft 14 to 20 feet long, depending on the configuration. It is designed to be launched from the ground, from bombers, surface ships and submarines of the U.S. military. The bombers include converted Boeing 747s, B-52s, B-1s, or one of several new airplanes still on the drawing board. The cruise can



CRUISE MISSILE

travel several hundred miles at a height of 20 to 50 thousand feet (the altitude of a strategic bomber), then dive down to fly in to its target at tree-top level, so low that detection by radar, and thus interception, are virtually impossible. Cruise missiles are restricted to tactical range and to one warhead each by the SALT II treaty the United States at present chooses to abide by. Whether launched from the land, sea, or air, the cruise missile will carry a nuclear warhead of 200 kilotons, 10 times the size of the Nagasaki bomb. This is powerful enough, and the missile is accurate enough (it will bring the warhead to within 75 feet of its target) that the cruise is a "counterforce", or first-strike weapon. This means that it will be used against the U.S.S.R.'s hardened missile silos as well as command and control centers, all buried under tons of reinforced concrete. The cruise missile is designed for a war in which the United States will be the first to use nuclear weapons strategically, that is, in a first-strike attack on the U.S.S.R.

At this time strategic nuclear weapons launchers are closely watched by the "national technical means"--a variety of satellites--of the superpowers. ICBMs, nuclear submarines and intercontinental bombers are all large enough and require support facilities unique enough that surveillance from the skies is relatively easy. Not so the cruise. Cruise missiles are so small that they can be hidden

in the backs of trucks. They require no airfields, no hardened silos. And they are relatively cheap: at a cost of approximately \$1.5 million each they are far cheaper than ICBMs.

Even if the missiles are not used in a first-strike by the United States, they destabilize the arms race because of their small size, low cost, and high accuracy. During an international crisis the U.S.S.R. might be tempted to launch a first-strike of its own if it thought it would have to launch its weapons or lose them to an American first-strike. Far from increasing the United States' security cruise missiles undermine U.S. security by increasing the danger of nuclear war.

One or two days each week, a group has gone down to Creston from the Worker to vigil from 2:30 to 3:00 (the end of the first, main shift at the plant). We have displayed a banner exhorting Wellman employees to "Affirm Life, Not Madness" by ceasing work on cruise missile parts, and handed out leaflets explaining both the part the cruise missile plays in the United States' bid for a first-strike capability and something of the immediate human effects of the arms race, that is, inflation, unemployment and the theft of our children's future.

To join with us please call the Worker House, 243-0765.

THE WORKS OF MERCY  
FEED THE HUNGRY.  
CLOTHE THE NAKED.  
GIVE DRINK TO THE  
THIRSTY. VISIT THE  
IMPRISONED.  
CARE FOR THE SICK.  
BURY THE DEAD

THE WORKS OF WAR  
DESTROY CROPS  
AND LAND. SEIZE  
FOOD SUPPLIES.  
DESTROY HOMES  
SCATTER FAMILIES  
CONTAMINATE  
WATER. IMPRISON  
DISSENTERS. INFLECT  
WOUNDS. BURNS.  
KILL THE LIVING



# HOSPITALITY

By Patience Garvey

During Lent there are few joyous Feast Days to break the sombreness of the season. One of these is the Feast for today--the Solemnity of the Annunciation of the Blessed Virgin Mary. While at Mass today down at St. Ambrose Cathedral a realization dawned on me. It was quite a simple thought really. I had thought of it before but had never been fully struck by it. You may think me foolish not to have been, but for all my sporadic education I can be a simple-minded person. What came upon me at noon Mass was the bravery, faith, the total openness of Mary when she declared "I am the handmaid of the Lord, be it done unto me according to thy word." Being open! How important it is in our daily experience of our spiritual lives to remember to remain freely open. It is so hard not to be filled with cares, anxieties and emotions; so hard to allow God and His word manifest around us easy access. To be able to do the corporal and spiritual works of mercy, in order to live a life of hospitality it is a prime virtue to be aware and not closed. I am not talking about being naive and foolish--which supposes an "unawareness"--but being bravely, knowingly, devoutly open as Mary was realizing that she was to be the equivalent in the eyes of her Nazarene world of an unwed mother and as Joseph became open by another angel's message to the Epiphany that he was blessed by God to be chosen as part of the Holy Family; realizing he too would be judged weak or foolish perhaps in choosing to marry his betrothed. What a struggle he must have had, what strength it must have taken.

Hand in hand with the virtue of being open to God are those other virtues or graces which are faith and patience. We need them to enable us to attain the freedom to follow God. What great love God must have for us to have given us His beloved son as a way. Even with His example it is a constant battle to do our Divine Parent's will and I believe that He still sends us angels and the guidance of the Holy Spirit just as He did so long ago.

It wasn't until I lived at the Catholic Worker (first in Davenport and then here in Des Moines) that I believed wholly in either angels or the Holy Spirit. It wasn't until I'd been in their presence and many times touched by them in the lives of those community members I have lived with, both guests and non-guests alike, that I began to have a glimmer

of an understanding of what Hospitality is all about. In the eighth chapter of Mark after Jesus heals the deaf-mute by saying, "Ephphatha!--Be opened!", it is told to us that "He makes the deaf hear and the mute speak!"

How hard it must be for Him to be heard and spoken to today. How often do I fail to recognize His voice when He comes knocking at the door of my room asking for a towel for what seems the thousandth time that day? Do I recognize Him at all when two guys from the neighborhood break into a fight at the dining room table? Shortly before Christmas this year we had a man and his little girl staying with us. I'll call them Bob and Jessica. Bob



had grown up in the Boys Home and had been in and out of vocational training programs. His wife had been fooling around with other men, a habit which angered him but which he hoped she would "outgrow": she didn't so he took Jessica and came to stay with us. He was, I firmly believe, an angel, a messenger from God. We don't always receive angels well just as we don't always receive Christ well. Bob had many habits which often irritated us. He got up very early each day as do most people with two-year-olds. At the crack of dawn he would turn the kitchen radio on so that we were met with that particularly horrible disc jockey patter at a time when all we wanted was a cup of coffee and some quiet to help our eyes to clear up and the fuzziness of sleep to go

away. Since Bob was the first one up he was consequently the first to look at the newspaper. Whenever one of us would appear in the morning ready to wake up with coffee and the morning paper Bob would talk at whoever it happened to be all the while. We had to try and concentrate muddle-headed and sleepy eyes through the constant chatter of either Bob or the disc jockey or both simultaneously. However frustrated any of us got with Bob we also could not help but like him. He was infinitely kind and I never saw him lose his temper. When we went to SAC headquarters for the Feast of the Holy Innocents he helped "house-sit", and this after he was well moved out of our house. He would come by often during a week just to visit and see how we all were. Just a few weeks ago Bob came by to tell us good-bye. He has gotten back with his wife and she and Bob and Jessica have moved down to Texas to be with his brother. Bob was an example to all of us with his patience, charity, and faith, our ambassador of God sent to remind us that what we are all about is Hospitality in her many forms and to show us how to become open and joyfully receive God's word and act upon it.

I am reminded during this Lent of the beautiful flow of the liturgical seasons and how lovely it is that the Feast of the Annunciation comes in the middle of this season. Perhaps it is a gentle reminder that Christmas and Easter are so much alike. Both have to do with new life and the call of a loving God to his beloved children to be open and turn to Him; not to be frightened of that which he asks of us which is of course our all, everything, which means showing Hospitality to His son.

This is the irrational season  
When Love blooms bright and will  
Had Mary been filled with reason  
There'd have been no room for  
the child

Madeleine L'Engle



Rita Corbin



# ABORTION:

## Two Ways

### To Look At It

By Frank Cordaro

Why is it that people of good will, concerned with social justice, should differ so on the issue of abortion? I myself have spent a great deal of time trying to convince people of my pro-life view without really listening to the assumptions behind the pro-choice argument. The whole debate was brought back into focus after reports of the national conference of the Mobilization for Survival in Pittsburgh this past month. The abortion issue is splitting the MfS right down the middle. People of common concerns against nuclear weapons, nuclear power, the arms race and the failure to meet human needs are feeling that they cannot work with others on these vital issues without coming to an agreement on the issue of abortion. We might be better off if we listened to the good in each other's arguments and lived accordingly.

There are basically two arguments on abortion. Though both address one issue, they represent two very distinct ways of looking at the world. Simply put, the pro-choice people argue primarily from a scientific perspective, with the highest value being human freedom. The pro-life people argue from a symbolic perspective, with the highest value being life.

The scientific world view is the dominant one in western society. This orientation has brought about countless improvements in the quality of life. There is hardly an area of human concern that has not been affected by science: medicine, agriculture, housing, transportation, education, and many others. The scientific mind is trained to see the world as a set of problems with empirical solutions. Great efforts are put into finding the empirical facts and changing the human condition by direct action. There are many examples of scientific improvements that have revolutionized our lives. The penicillin, the automobile, the transistor, the sky-scraper and the computer, to name a few, have all changed our lives and touch us every day.

To the scientific mind, abortion is a solution to a problem. The human problem is unwanted pregnancy; abortion is the answer. The question in the scientific mind is, is abortion an acceptable solution? The scientific mind asks of science, is the fetus human? Can this be proven? Turning to the many human sciences that are al-

ready with us--psychology, physiology, biology, sociology, anthropology--the scientific mind cannot determine whether the fetus is human or not. It is pre-human for sure, but human? There is no "factual" answer. Since the question of human life cannot be settled one way or the other, the value of freedom is stressed. Science has had a hard-fought battle against false beliefs that have historically held people in bondage. Science has often been in direct contradiction with Church authority (The World is Flat debate, for instance). It is little wonder, then, that "freedom" would be one of the highest values of the scientific mind. The abortion issue, from the scientific viewpoint, is a question of the individual's freedom and the right of a woman to control her own body.

The symbolic world view starts from a completely different position. What is real (that is, the combination of facts with their meaning) is what symbolizes the real. Reality is encountered by the use of symbol. For the symbolic mind, what it means to be human may be all that the human sciences say and more! A good symbol for human life will incorporate all of what the human sciences teach us, plus the "more" that the human sciences do not tell us. The "more" is not the type of empirical fact that the scientist may one day discover. It is the part of the reality that has to do with the whole and its meaning. A good symbol will speak more to the whole (facts with meaning) which is always more than the sum of its parts (facts alone--the scientific area). A pure symbol represents something other than itself, yet at the same time, it is what it represents.

For the Catholic mind, this should not be hard to understand. We are a sacramental



church, and we rely heavily on the symbolic. For a church claiming the Real Presence of Christ under the signs of bread and wine, it is not hard to see why we would be adamantly against abortion. How could the fetus be anything other than a pure symbol of human life, to be protected at all costs? For the symbolist in the abortion argument, the highest value is human life and it must be protected.

No one is totally symbolic or scientific in practice. Both approaches are used interchangeably throughout our everyday lives. Both help to make us who we are. Making the distinction between the scientific and symbolic perspectives within the abortion debate has helped me to appreciate the

pro-choice argument. It has also helped me to clarify why I continue to hold on to my anti-abortion stand. Just because a person holds to one or the other position does not mean that they are not for freedom or for life. But when taking a stand on the abortion issue, it is important to take the position that is more consistent with one's way of life.

It is precisely on this point that I take issue with my fellow "pro-life" anti-abortion people. It is most confusing that the majority of the "pro-life" movement sees the symbolic truth of the fetus as human life, and therefore in need of our protection, yet not come to the same conclusion in regards to capital punishment, the arms race and war, and the many other forms of political and economic oppression that keep large numbers of people in bondage. How can a truly pro-life person endorse capital punishment, when the act of taking a human life by the state is so clearly a symbol of disrespect of human life? "Why do we kill people who kill people to show that killing people is wrong?" How can a pro-lifer not protest the arms race and the nuclear weapons development that



has gone unchecked these many years, when the waste of precious human resources robs the poor of the needed human services that insure a quality human life? How can a pro-lifer support wars and threats of wars, when war is nothing more than capital punishment on a massive scale?

The integrity of both the scientific and symbolic arguments depends a great deal on the consistency of the people who hold them. It is certainly clear that the pro-life/anti-abortion stand within the MfS would have a great deal more legitimacy if the larger pro-life movement would reflect a more consistent pro-life position in regards to the many other life and death issues that the MfS is addressing. It is also a shame that Pro-Lifers for Survival, a national pro-life group trying to bridge this gap within the pro-life movement, are having difficulties getting affiliated status with the MfS at the very time that both the MfS and the pro-life movement need to broaden both membership and concern for life.





[Eds. note: The following is reprinted from the current issue of The Iowa Idea, the newsletter of the Iowa Socialist Party. Leighton is an old friend of the house and has spent two summers living with us.]



I've been volunteering my medical skills in Nicaragua for 1 month. On January 14, the Nicaraguan minister of the exterior, Miguel D'Escoto, told the Maryknoll nuns I'm living with that the U.S. was resuming military aid to the ruling junta in El Salvador. This aid had been discontinued when Maryknoll nuns had been killed December 2 by the Salvadorean armed forces. Now with revolution breaking out all over the country, the U.S. sent \$5,000,000 in aid, including 5 Huey helicopters, 10,000 grenades, jeeps, logistical support trucks, and counter insurgency trainers to the rightist junta.

We contacted all the US citizens we knew in Nicaragua to convene a protest. At 9:00 am 1/16/81. Maryknoll sisters Pat Edmiston, Julie Miller, Patsy Murray, Joan Uhlen and I entered the US embassy in a delegation and requested to present a letter to Ambassador Lawrence Pezzullo. Meanwhile 30 other US people began picketing the main embassy gate, blocking the drive.

We had taken the embassy completely by surprise. From our vantage point in the lobby we heard a marine barking into a walkie-talkie, "Close the front gate! Open the back gate!" Low-level embassy employees flocked to the front door to watch, and a marine ordered them to their back rooms "for security reasons." "We're the only Latin American embassy that never had a protest in front," said one official, "and now some Americans break our record." Since Somoza would gun down any protestors in front of the US embassy, it is ironic that the official thought that this was a record to be proud of. "Maryknoll sisters," said another official, "I thought we had bought them off." This was apparently a reference to the embassy's plan to donate an ambulance "or something like a latrine project" to Ciudad San-

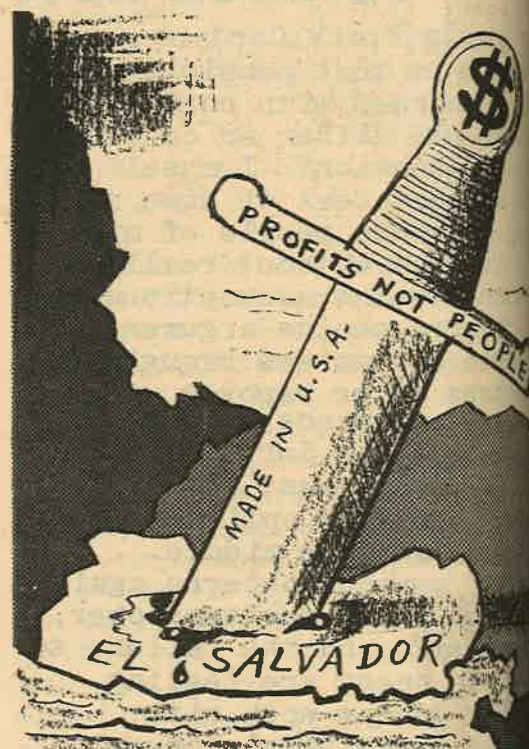
dino in memoriam to Maura Clarke, killed in El Salvador.

Of course, the ambassador was too busy to see us, so we handed the letter over to his security officer. This officer pleaded with us to move our contingent out of the driveway, because we were prohibiting the normal function of the embassy. As spokesperson for the group, I replied, "The embassy's primary function is to represent the policies of the US government and it is that function we are addressing. We are adamantly opposed to the policy of arming the Salvadorean junta, so we intend to shut down the embassy in protest."

Then the 5 of us went to the embassy front gate and sat down, blocking the drive on the US side, so the embassy could not force the Sandinista police to clear us away. Within 5 minutes, Ambassador Pezzullo found the time to invite us back in to talk, but we insisted he join us at the gate (in full view of the cameras). He came, but we repeated we were shutting down the embassy to protest arms to El Salvador.

We held the front gate the rest of the day. Our press statement was aired all day long on Radio Sandina and other US people and some Nicaraguans joined us periodically. We got 5 minutes coverage on the evening news and long articles appeared in all 3 newspapers in Managua.

I was proud of the discipline and consciousness shown by our whole group. Here were 35 people who had been briefed 10 minutes ahead of time on procedure, operating in two autonomous groups (inside and outside) but very cohesively. The outside people held their ground in the same firm manner, establishing ample supply lines of food and drink, and spoke knowledgeably to the press. Sr. Pat Murray said, "We were so well organized, you'd think we were one of the leftist groups." I,



in fact, think we are. You don't have to use the Leninist principle of democratic centralism to be organized, if everyone has high consciousness and self-discipline.

The real gains of the protest were:

1. Showing the US government serious opposition to arming the El Salvador junta.
2. Morale building for Nicaraguans and Salvadoreans, see US people on their own.
3. Experience for all involved in pulling off actions of protest. Some of the sisters had never protested before.

Pat Murray asked me, "do people from the US keep asking when they picket? Is it against the law to stand still? The good experience here will encourage many participants to resist again when necessary."

La lucha sigue,  
Your comrade,  
Leighton Berry



Bob Pulley



# ...and more letters

[Eds. note: The following is a letter sent to the editors of several newspapers. In case it doesn't make it into the bourgeois press, we are printing it here. Scott is co-director of the National Committee to Support the Marion Brothers in St. Louis.]

The gross disparity in charges brought in two recent political cases, the Nazi-Ku Klux Klan Greensboro Bombing conspiracy and the Berrigan brothers/Plowshares Eight case, is ap-



alling and calls for a massive outcry by peace and freedom loving people throughout the world.

A comparison of the two cases is chilling. On the one hand, avowed fascists planned to ignite fifty-gallon drums of napalm in busy Greensboro shopping areas while blowing up buildings and industrial sites in other parts of the city--all to protest the possible conviction of their fellow Nazis and Klansmen. Yet they can get no more than five years in prison and a \$10,000 fine with the single charge against them. On the other hand, the eight men and women of the Plowshares Eight took ordinary hammers and banged up a couple nosecones scheduled to hold nuclear weapons and then poured blood on blueprints--all to sound the alarm against the nuclear war threat. Yet each of them could get thirty long years in prison.

In these two cases we see expressed all the meanness, the viciousness, the racism and even fascist character of the criminal justice system in these United States. It is clear that a wrist-slapping is to be given to people who openly proclaim the glory of genocide and actually plan massive terroristic attacks on a large community with a large black population. And yet a "lock 'em up and throw the key away" stance is being taken against religious war resisters who proclaim their opposition to nuclear genocide and carry out a symbolic protest that results in several thousand dollars' property damage and no harm to people.

We must ask ourselves: Are two nosecones, some blueprints and an embarrassed nuclear

weapons manufacturer worth years of prison for eight of the best people from the U.S. peace and justice movement? If these Nazis and Klansmen are bold enough to blow up Greensboro to get their way, why not Birmingham or Atlanta or Louisville or St. Louis? The Greensboro Bombing Conspiracy is a sobering reminder of the destruction of the Warsaw ghetto, the Nazi Reichstag Fire Conspiracy and here in the U.S., the deadly 1964 Birmingham church bombing and KKK attacks on black communities after World War I. The Plowshares Eight case is a reminder that we should defend our friends for what befalls them will certainly follow us, like night following day, should we not.

Yours for peace and justice,  
Scott W. Myers

Dear Friends,

We're writing to ask if you would put in a word for us in your next newsletter. We need people willing to move into the Dubuque worker house full time. If anyone is interested, they are welcome to write for more info, or to come and visit and stay. As you know, our guests come at a fairly constant rate, but not usually in large numbers. And it has been a house primarily for women and families.

Know that we keep you in our prayers. Come to see us when you can, too. (We really apologize for not keeping in touch too well.)

In Christ,  
Dawn Courtney  
Dubuque C. W.



Fritz Eichenberg





via pacis  
Des Moines Catholic Worker  
P.O. Box 4551  
Des Moines, Iowa 50306  
515-243-0765

Non-profit organization  
U.S. Postage  
PAID  
Permit 22  
Des Moines, Iowa  
Address Correction Requested

